THE HERALD OF SALVATION.

EDITED BY THE REV. PITT MORSE.

"*Glory to God in the highest, and on earth peace, good will towards men.*" Luke 2. 14.

"*How beautiful are the feet of him that publisheth Salvation.*" Isa. 52. 7.

VOL. II. SATURDAY, SEPT. 25, 1824. NO. 15.

PREAMBLE, DECLARATION OF FAITH, ARTICLES OF COMPACT AND COVENANT, OF THE FIRST CHURCH OF UNIVERSALISTS IN WATERTOWN AND ITS VICINITY.

PREAMBLE.

Being impressed with a deep sense of our obligations of love, gratitude and obedience to that invisible, eternal, almighty BEING, from whom all existence emanated, and every blessing is derived; who superintends the affairs of the universe, and extends his never-failing mercies unto all creatures; being aware of the social capacities, mutual dependence and reciprocal obligations of the human family, as the children of one common Parent; being sensible of the vast and solemn importance of the pure and peaceful religion of Jesus Christ, "who is the image of the invisible God, the first born of every creature"; being desirous of enjoying the blessings of religion in a social compact; and being convinced of the pernicious tendency and fatal effects of Articles of Faith and Creeds of human invention; we therefore agree to adopt no other statement of Faith than that which is recorded in the scriptures.

DECLARATION OF FAITH.

"I BELIEVE THAT JESUS CHRIST IS THE SON OF GOD, THE SAVIOUR OF THE WORLD." —Acts 8. 37. St. John 4. 42.

ARTICLES OF COMPACT.

1st. We consider a Church to consist of a number of believers, united in covenant, for the purpose of maintaining the public worship of God, for the cultivation of the social and christian virtues, the promotion of order and peace, and the relief of the poor.

Art. 2. We believe that a church possesses all the powers of self-government.

Art. 3. We agree to retain the ordinances of water baptism and the Lord's supper, leaving it to the conscience of every member to receive or reject these external ordinances wholly or in part.

Art. 4. Immoral conduct shall subject a member to private admonition according to St. Matth. 18th chapter, and St Luke 17th chapter. If the offending member persist in vice, he or she shall be again admonished by two or more members of the church, when, if not reclaimed, his or her name shall be erased from the list of members: but he or she may be restored whenever sufficient evidence of reformation shall have been given.

Art. 5. Any member in regular standing, wishing to withdraw from this church shall have permission so to do, and may receive a certificate expressive of his or her moral character.

COVENANT.

That we may the better promote the declarative glory of God, the more effectually advance the kingdom and religion of Jesus Christ in the world, and render ourselves the more pure examples to believers; in the presence of God, angels and men, we most sincerely and solemnly dedicate ourselves to God, as christians; to Jesus Christ, as disciples; and to each other, as brothers and sisters in the gospel, and solemnly promise that we will take the scriptures of the old and new testament as the rule and guide of our obedience to God, and our duty to each other and the whole world of mankind in every condition of human life.

Thus we covenant and agree in the Lord.

[*From the Unitarian Miscellany.*]

Doctrine of two natures in Christ.

In our last number we attempted a slight historical notice of the doctrine of two natures in Christ, and expressed our intention to consider, in a future number, some of the most important objections to this hypothesis. We shall now proceed to state these objections, after observing, in order to prevent being misunderstood, that we fully admit the divinity of our Lord's character and mission. That he was the "Son of God," that he always acted and spoke with divine authority, is not doubted. Nothing that we are about to offer is *inconsistent* with the supposition, that he holds the most exalted rank among finite intelligences, that he is superior to all

other beings who possess only a derived existence, and inferior only to him who "inhabits eternity," and fills the throne of the universe. We hope that we feel as deeply impressed with the excellencies of his character, and the importance of what he has done for us, as any of our brethren, who entertain different views of his person. All we attempt to show is, that there is no foundation for the trinitarian distinction of two natures in him.—We contend only for his unity. We maintain that he is strictly one—one person, one mind— in opposition to the doctrine which assigns him a double nature, supposes him to have two minds, an infinite and a finite, and thus, we think, introduces strange confusion into our conceptions of his character, and lamentably mars the simplicity of the sacred writings.

Our principal objection to the orthodox distinction of two natures in Jesus Christ are, that it involves an absurdity; that it destroys the personal unity of Jesus Christ; that it exposes him to the charge of equivocation and dishonesty; that it introduces the utmost confusion and uncertainty into the sacred writings; that it is unnecessary; that it receives no support from the scriptures; and that it is attended with difficulties, far greater than those it professes to remove.

1. We think that the doctrine of two natures in Jesus Christ, as held by its advocates, is absurd, and consequently that no evidence whatever would be sufficient to establish it. Before we believe it, we must entirely abandon the use of our understandings; we must free ourselves from a disposition to weigh evidence: we must have that convenient pliancy of mind, that happy facility of belief, to which the good father had attained, when he said, "I believe, because it is impossible."

If we reflect for a moment on the qualities of the divine and human natures, we must, one would think, be convinced, that they can never be united in the same mind or person. They are absolutely incompatible with each other; they cannot possibly exist together in the same intelligent agent. What are the attributes of the divine and human natures? God is infinite, everlasting, immutable, omnipotent, omniscient, and infallible. Man is finite, limited in knowledge and power, weak, erring, subject to vicissitude, disease, and death. Now, let any one, who ventures to use his understanding, say whether these qualities are compatible with each other. For ourselves, we think they are such, that their union in the same being is naturally impossible. It is the union of infinite and finite, of knowledge and ignorance, of power and weakness, of perfection and inperfection. We may as well talk of the union of light and darkness, or of any two qualities, of which the one necessarily implies the negation or absence of the other.

What is the consequence of the union of divine and human attributes in the same mind or being, on the supposition, admitted by our adversaries, that the two natures remain distinct, none of the qualities of either being lost or changed? Why, that a being may be at the same time infinite and finite: that he may be omnipotent, yet partake of weakness and infirmity, and be unable of himself to do all things; that he may be the Father of the universe, yet a wailing infant, wrapped in swaddling clothes, and lying in a manger; a being incapable of pain and suffering, yet a man of sorrows, who expired on the cross, was placed in a shroud, and slept in the tomb. Now if this be not downright contradiction and shocking absudity, we confess we know not what contradiction and absurdity are.

We do not think our opponents very fortunate in their attempts to illustrate the doctrine of two natures in Jesus Christ by comparison. Thus we are told, that for an explanation of it we must look into ourselves, and consider the union of soul and body in man; "for as the reasonable soul and flesh is one man, so God and man is one Christ." Such is the language of the Athanasian creed. The comparison it suggests has been a favorite one with the advocates for the theological doctrine of the incarnation, from the time this doctrine came to be received to the present day.—That such has been the fact, we think a remarkable instance of the effect of hereditary prejudices in blinding the understanding, and of the lamentable weakness of human nature, which induces men to listen to the most flimsy argument and shallow sophistry, when employed in the support of received opinions.

The comparison of the two natures of Jesus Christ, with the union of spirit and body in ourselves, may serve to introduce confusion and darkness into a person's ideas, in consequence of which he may lose sight of the absurdity of the hypoth-

esis, which it is meant to illustrate ;—perhaps he may think, that he has, at length, hit upon a parallel, which solves all difficulties. But a little sober reflection, we think, must abate his confidence. To *us* the two cases appear totally dissimilar.—Man is a complex being, very different from that compound being, which Christ is represented by our adversaries to be.—If you admit the common distinction, and say that man is made up of matter and spirit, and then inquire what is his nature, the only general and intelligible answer to this inquiry is, that it *is* those properties, corporeal and mental, which result from his constitution and physical organization ; that is, all those qualities, which constitute him what in his present state he is. Now it cannot be said, that any of these qualities are incompatible with others. There is nothing in any of them, which makes it a contradiction or absurdity to suppose, that they may all exist together in the same subject. You may, indeed, affirm of a part, what is not true of the whole of man. You may say of his body, that it has extension and solidity, and attribute to his mind perception, memory, judgment ; but here is no contradiction. You do not attribute to him, as an individual or whole, opposite qualities. You do not ascribe to his person qualities or acts so utterly repugnant, that one necessarily excludes the other, as light excludes darkness, or omnipotence, weakness. Our objection to the union of two natures in the person of Jesus Christ, is, that it brings together an assemblage of qualities, which are incompatible with each other ; that it ascribes to Christ, as an individual or person, properties, between which there is such an utter repugnance, such direct opposition, that they cannot exist together in the same subject. Our opponents affirm, that Christ is perfect God and perfect man ; consequently he must have all the qualities of both, as omnipotence and weakness, infallibility and fallibility, infinite knowledge and limited and partial information ; and these qualities are affirmed of him in a personal character. Man presents no phenomenon resembling this ; no such monstrous combination of incongruous and opposite qualities.

With regard to the apparently contradictory language, which is sometimes employed in speaking of man, and the fallacy of supposing, that it resembles, in the least, that which the doctrine of two natures authorizes us to use in speaking of Christ, we can add nothing more to the purpose, than the following extract from one of the best writers and profoundest theologians of our country. Alluding to propositions, such as those we employ, when we "affirm of man, that he is mortal, and that he is immortal ; or of a particular individual that he is dead, and that he is living, (meaning by the latter term that he is existing in the world of spirits,)" he observes, "the last mentioned propositions belong to a very numerous class, comprehending all those in which the same term is at once affirmed and denied of the same subject, *the term being used in different senses ;* or in which terms apparently opposite, are both affirmed of the same subject, *the terms being used in senses not really opposed to each other.* When I say that man is mortal, I mean that his present life will terminate ; when I say that he is immortal, I mean that his existence will not terminate. I use the words in senses not opposed, and bring together no ideas, which are incompatible with each other. The second proposition, just mentioned, is of the same character with the first, and admits, as every one will perceive, of a similar explanation. In order to constitute any analogy between propositions of this sort, and those before stated, [such as are involved in the doctrine of the union of the divine and human natures in Christ,] our opponents must say, that, when they affirm that Christ is finite and not finite, omniscient, and not omniscient, they mean to use the words finite and omniscient in different senses in the two parts of each proposition. But this they will not say ; nor do the words admit of more than one sense."*

2. We object, in the second place, to the doctrine of two natures in Jesus Christ, as held by trinitarians, that it destroys his personal unity ; that it makes him two distinct persons, two beings. It is not necessary for us here to go into the metaphysical inquiry, in what personality consists. Our common apprehensions are sufficient to guide us. Every one knows well enough what he means, when he uses the term person, though he may not perhaps be able to give a definition of it, that would be received by a metaphysician or philosopher. A person is an intelligent agent ; he has one will and one consciousness ; he has perceptions and feelings,

* Professor Norton's "Statement of Reasons."

which he may properly call his own.—— But according to the hypothesis of our adversaries, Christ has two distinct wills, and two minds; the one infinitely superior to the human, having distinct properties, views and perceptions, having, in fact, nothing in common with human nature; the other, human, having a will, perceptions, and feelings exclusively its own. This surely makes Christ two persons, if we understand any thing about personality—and two as far removed from each other as infinite is from finite. God is an intelligent agent; the human mind of Christ another intelligent agent; each nature, we are told, retains its proper attributes,—"the essential properties of one are not imparted to the other." How it is possible to escape the conclusion, that here are two intelligent agents, two persons, we acknowledge we are unable to conjecture. It is really matter of astonishment to us, that any one, who reflects at all on the subject, does not perceive the insuperable difficulties, which the hypothesis of two natures presents, with regard to the personal unity of Jesus Christ.

Trinitarians do not hesitate to ascribe to each of the two supposed natures of Jesus Christ qualities strictly personal.—— They sometimes speak of him as having the essential attributes of God—as performing what God alone can perform; at other times, they describe him as having the perceptions, and all the sinless failings and infirmities of man; as being tempted and exposed to suffering as we are. It appears surprising, that they do not perceive that in doing this, they make him two beings as distinct from each other, as any two of their fellow mortals are, and as remote as God is from man.

3. Our next objection to the doctrine of two natures in Christ, as maintained by our opponents, is, that it exposes him to the charge of equivocation and dishonesty. We are told, that our Saviour sometimes acted and spoke in his human, and sometimes in his divine nature; thus, when he said, that he could of himself do nothing, he meant, that as man he could do nothing, although as God he could do all things; when he declared, that he knew not the day and hour of judgment, we are to understand by this declaration, that he was ignorant of it as man, although he knew it perfectly well as God. We hope we shall not appear guilty of irreverence, when we observe, that this is precisely what in a fellow mortal we should call, by the mildest term, equivocation.—It is inconsistent with that openness and integrity which we expect from each other. When one affirms that he does not know a thing, he means, if he is an honest man, that he does not know it in any way whatever. It is vain for him to allege, that he knows it only in a certain character, that he is ignorant of it as man; as if a priest should declare, that he is ignorant of a fact as man, though he knows it as a confessor; or a person should affirm, that as a corporal being, he is ignorant of what as an intelligent or spiritual being he knows well enough. This will not save him from the charge of equivocation or falsehood. Let us beware of ascribing to Christ conduct which would be thought disingenuous or immoral in a fellow mortal. If he did dot deceive, if he made the ordinary use of language, he could not declare, that he was ignorant of what he knew, in any manner whatever. It is a wretched subterfuge to say, that he was ignorant of it in his human, though he knew it in his divine nature. No matter in what way he knew it; if he knew it in either nature, he knew it in a personal capacity, his person including both natures; that is, he knew it in an absolute sense; and could not then, without subjecting himself to the charge of insincerity, declare his ignorance of it. Would his disciples, or those who heard him, suspect him of any reservation, or of using equivocal language? Would they not suppose, that when he told them he did not know or could not do a thing, his words were to be understood in their ordinary sense? If they were used in any uncommon sense, which he took no care to point out, how can he be defended from the charge of having made a deceitful use of language?

We think, that no person of unperverted mind and feelings can read the history of Jesus without becoming impressed with the idea, that ingenuousness, truth, sincerity, and openness, are among the most remarkable traits, by which he was characterized. This alone would make us very reluctant in believing, that he would, on any occasion, have employed expressions, which have the appearance only of the least approach to equivocation and dishonesty.

INTERESTING FACTS.

It appears, from the best information

which we can obtain on the subject, that some new scheme must be devised for propagating Christianity in India, or the exertions of both Catholics and Protestants will prove ineffectual.

1, "The Rev. Mr. Adams, a Baptist missionary at Calcutta, gives it as his opinion, that the number of native converts, now living and in full communion with one or other of the protestant missionary Societies, does not exceed *three hundred*."

2. "The young Baptist missionaries in Calcutta, not inferior to any in India in abilities and acquirements, or in Christian zeal and exertions, are sincere enough to confess openly that the number of their converts, after the hard labor of *six years*, does not exceed *four*; and in like manner, the independent missionarses of the city, whose resources are much greater than those of the Baptist, candidly acknowledge, that their missionary exertions for *seven years*, have been productive of only one convert."

3. "Those who have embraced the religion of the missionaries appear to be more influenced "by love of novelty, pressure of poverty, or hopes of gain," than by convictions of the truth of the doctrine they embrace. They are rewarded, it is said, with *five hundred rupees* and *a country-born Christian women* for a wife, for professing the christian religion!"

4. "The Roman Catholicks who reside in India, generally speaking, are ignorant, superstitious, and immoral: and among the Protestants, concubinage prevails to a considerable extent." Is it possible that such professers and preachers can be useful in the land of idolaters? and shall the people of this country be permitted to remain ignorant of these interesting and alarming facts? Did the supporters of these missionary projects know the true state of their cause in India, nothing but blind or wilful infatuation would allow of their continuing their contributions.—*Christian Intelligencer.*

[*From the Christian Secretary.*]

CONVERSION OF A UNIVERSALIST MINISTER.

The Rev. Z. Crossman, who has for several years past preached in the new Universalist Church at Norwich, but who for a few weeks had been absent, returned to his flock last week, and in a public print announced his intention to preach on the subsequent Sabbath; when on the day appointed he officiated; and after the close of the afternoon's discourse, he publicly renounced the doctrine of *Universal Salvation;* and stated in clear and impressive language, that for the last nine months he had labored under strong mental feelings of doubt and uncertainty, respecting the correctness of the doctrine which he had professed to believe, and to preach, and after diligently searching the scriptures—praying frequently and fervently for a right understanding of them, he had come to the conclusion, that the doctrine of Universal salvation was fallacious, and eminently dangerous to the immortal souls of those who place their trust and confidence in its efficacy. "I have said he, closed my last sermon in this house. I have already preached the doctrine of Universal Salvation longer than my conscience would justify. My eyes are now open, and I feel the sting of a reproving conscience. My errors are now plain before me: I can see with unclouded vision the tremendous gulph between the righteous and the wicked, over which none can pass except they repent & be washed inthe blood of the Lamb. I must therefore abandon and renounce for ever this dangerous doctrine, calculated to lead men to follow the dictates of their own devices, under the impression of salvation, without repentance, or faith in the all-sufficiency *of the Lord Jesus Christ.*

I feel an awful conciousness that I must one day stand before the judgment bar of God to give an account for the deeds done in the body, and I fear the precious and immortal souls of many of my hearers may arise up in judgment against me, as the shepherd of a straying flock. He then commended them to God, and requested that they would through repentance and the washing of regeneration, look to Christ as the only medium through which to obtain eternal life. As he took his leave, he desired them on their return to their own dwellings, to read and meditate on the following passages of scripture. Matt. xiii. 49. "*So shall it be at the end of the world: the angels shall come forth and sever the wicked from among the just.*" Rev. xxi. 11. "*He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteos still; and he that is holy, let him be holy still.*"

A.

Brief review of the preceding article, from the CHRISTIAN TELESCOPE.

In the commencement of the above

communication, there appears to be a small mistake, which it is expedient to rectify. It states that "the Rev. Z. Crossman has for several years past preached in the new Universalist Church at Norwich," &c. To rectify this mistake, it is only necessary to apprize the reader that it is but about one year since the Rev. Mr. Hudson left Norwich, after preaching with them for about two years. After he left them, it seems that Mr. Crossman occasionally supplied the pulpit. Soon after Mr. C. commenced his labors in Norwich, I received a letter from a member of that society, informing me that Mr. C. was preaching with them, but that his labors were thought to be unprofitable to the cause of truth, on account of the levity of his manner, and the severity and frequency of his satire against other denominations, and requesting me to recommend some young man of candor and talents to visit them and preach. This is sufficient to show the mistake in the commencement of the communication in question.

The next particular that demands our notice, is the statement of Mr. C. "that for the last nine months he had labored under strong mental feelings of doubt and uncertainty, respecting the correctness of the doctrine he professed to believe and preach—."

From this it is evident that for *nine months* he *professed to believe*, and really *preached* a doctrine, the truth of which he *strongly doubted!* Was there any honesty in such conduct? was there any thing in such a procedure that even savoured of christian sincerity? was it not down-right hypocrisy, folly and madness, to deceive the public in this manner, when no possible advantage could result to himself or any one else, from such deception? We are far from attaching any blame to a man for an honest change of his religious sentiments; but it is the duty of every honest member of society to discountenance the conduct of any man who attempts to recommend himself to the confidence of a religious public by telling them he has been wilfully deceiving them for *nine months* past! What assurances have the public that he is not playing off a similar deception upon them now? If what this communication represents him as saying, that he had "already preached the doctrine of Universal salvation longer than *his* conscience would justify," be the true state of the case, he can have very little claim to the character of an honest man, or a christian. And we now cease to wonder that the cause of truth has not been prospered in Norwich for a year past; for it is morally impossible that the labors of such a man should be owned and blessed.

These few remarks may serve to guard the reader against any great surprise, which some part of Mr. Crossman's statement is caculated to produce. I allude particularly to the following sentence:— "I must therefore abandon and renounce for ever this dangerous doctrine, calculated to lead men to follow the dictates of their own evil devices, under the impression of salvation, without repentance or faith in the all-sufficiency *of the Lord Jesus Christ.*" Mr. C. must certainly know that the sentence here quoted contains, in direct terms, a *libel* upon the character of Universalists, and upon the doctrine which they teach: and no consideration can be urged to palliate his conduct in the above charge, unless he is laboring under a partial derangement: but his religious associates will not afford him this excuse. We venture to assert, that no such sentiments as the above were ever advanced by any writer on universal salvation, nor do we believe that Mr. C. ever heard such sentiments intimated by a believer in universalism. What should induce him to be guilty of such a false and scandalous charge, we are unable to determine. Possibly the writer of the communication in question may have misrepresented him; and if so, we should be happy to be apprized of the fact; for we are unwilling to retain so unfavourable an opinion of any man, in whose sincerity we have ever reposed any confidence.

We sincerely wish well to our *backsliding* brother, but we cannot, conscientiously approve of hypocrisy nor justify a false and slanderous charge. We pray God to forgive him, and devoutly hope that he may see the error of his ways, remember from whence he is fallen, "and be zealous and repent."

The passage in St. Matt. xiii. 49, and that in Rev. xxii. 11, which Mr. C. recommended for the meditation of his hearers, at the close of his address, will, by divine permission, be noticed in the 6th and 7th numbers of the Telescope.

The above account overbalanced.

CONVERSION OF BAPTISTS.

Joseph Atkins, a young gentleman of

Cambridgeport, Ms. has recently been EXCOMMUNICATED from the BAPTIST CHURCH in that place, of which the Rev. BELA JACOBS is pastor, for believing in the doctrine of Universal Salvation. It is but a few months since he was baptised.—*U. Magazine, Aug.* 23

MR. STEPHEN CUTLER and MRS LUCY CUTLER, his wife, who were members of the BAPTIST CHURCH in Grafton, Mass of which REV. OTIS CONVERSE is pastor, have been converted to the soul-cheering belief of Universalism, and EXCOMMUNICATED from the church; though they wished to withdraw peaceably, without having their feelings wounded, or wounding the feelings of others.—*U. Magazine, Aug.* 21.

The REV. NEHEMIAH DODGE, of New-London, Conn. after laboring thirty years in the BAPTIST connexion; sustaining a fair character, and enjoying much celebrity in various places, has been converted to the faith of Universalism, and is now preaching that sentiment to his fellow sinners.—*R. Inquirer, Feb.* 22, 1823.

The REV. WALTER BALFOUR, of Charlestown, Mass. a learned, candid, and independent clergyman, who has labored in the BAPTIST cause for a number of years, has been converted to the belief of God's universal grace, and now publickly vindicates the doctrine. He is the author of a series of letters to *Professor Stuart*, of Andover, and of an Inquiry into the import of the words *Sheol, Hades Tartarus* and *Gehenna.—R. Inquirer, June* 24, 1823.

[*From the Religious Inquirer.*]

DEDICATION AND INSTALLATION.

On Wednesday last (Aug. 18,) was dedicated the new, elegant and convenient Universalist Church in this city, (Hartford Conn.) The following were the services on the occasion.

Reading select portions of Scripture by Br Joshua Flagg of Dana Mass.

Introductory prayer by Br. Edward Mitchell, of New York City.

Sermon by Br. Hosea Ballou, of Boston, text Haggai ii. 6, 7, "*For thus saith the Lord of Hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of Hosts.*"

Concluding prayer by Br. David Pickering, of Providence, R. I,

The services were conducted with harmony and ability, indicating the strength of the cause, and the sincerity of brotherly feeling.

The music was appropriate and impressive, creditable to the teacher and the performers, and soothing and pleasant to the feelings of the auditors. May the house long be filled with devout and constant worshippers, their numbers and graces increase, till they shall be translated to the temple of Heaven. Br. Mitchell preached in the evening.

On the following day (Thursday) Br. Bisbe was installed, on which occasion the services were in the following order.

Introductory prayer by Br. Nehemiah Dodge, of New-London, Con.

Sermon by Br. David Pickering, text Acts v. 20, "*Go, stand and speak in the temple to the people all the words of this life.*"

Installing prayer by Br. Joshua Flagg.

Delivery of the Scriptures and Charge, by Br. H. Ballou.

Right Hand of Fellowship, by Br. J Flagg.

Concluding prayer by Br. Thomas F. King, of Norwalk, Con.

The services and music were peculiarly appropriate and affecting on each day and the listening auditors seemed to feel that they were attending to the words of everlasting life. May much good result from this opportunity of hearing God's universal grace stated and defended, and many weeping and unbelieving souls be made to rejoice.—Br. T. F. King preach- in the evening.

NEW CHURCH.

The corner stone of the Universalist Church in the village of Parma, was laid on the 27th of May last, with appropriate solemnities. Prayer by the Rev. Mr. Barns; Oration by the Rev. John S. Thompson; Eulogy on Masonry and Benediction, by the Rev. L. Knapp.

The house is 50 feet by 45; has an elegant steeple, and stands in the very centre of the village. This is the first house erected for worship, on the Great Ridge Road, between the Genesee and Niagara rivers, a distance of 75 miles.

The corner stone contains the following inscription. TO THE ONE ONLY GOD, *Sole Proprietor of the Universe* this edifice is erected for his worship by the *First Universalist Society of Parma*, Monroe county N. Y. The society would hereby inform

posterity that they are believers in the covenant which God made to Abraham, that in his seed, which is Christ, all the kindreds of the earth shall be blessed ; and that in the execution of this covenant, Jesus, the Mediator, will restore all fallen intelligences to eternal purity and happiness ; so that peace and bliss will universally pervade the vast empire of intellectual nature.

DR. CHANNING'S SERMON.

We recommend to the attention of our readers the following Extract from Dr. Channing's Sermon, at the Ordination of the Rev. Mr. Gannett.

"But free inquiry not only generates occasional scepticism, but much more a diversity of opinion among the believers of Christianity ; and to this the ministry must have a special adaptation. In such an age the ministry must in a manner be controversial. In particular, a minister, who after serious investigation attaches himself to that class of Christians, to which we of this religious society are known to belong, cannot but feel that the painful office of conflict with other denominations is laid upon him ; for, while we deny the christian name to none who acknwledge Jesus as their Saviour and Lord, we do deliberately believe, that by many who confess him his religion is mournfully disfigured. We believe, that piety at present is robbed in no small degree of its singleness, energy, and happiness, by the multiplication in the church of objects of supreme worship ; by the division of the one God into three persons, who sustain different relations to mankind ; and above all by the dishonorable views formed of the moral character and administration of the Deity. Errors relating to God seem to us among the most pernicious that can grow up among christians ; for they darken, and, in the strong language of scripture, "turn into blood," the Sun of the Spiritual Universe. Around just views of the Divine character all truths and all virtues naturally gather ; and although some minds of native irrepressible vigor may rise to greatness, in spite of dishonorable conceptions of God, yet, as a general rule, human nature cannot spread to its just and full proportions under their appalling, enslaving, heart-withering control. We discover very plainly, as we think, in the frequent torpor of the conscience and heart in regard to religious obligation, the melancholy influence of that system, so prevalent among us, which robs our heavenly father of his parental attributes. Indeed it seems impossible for the conscience, under such injurious representations of the Divine character, to discharge intelligibly its solemn office of enforcing love to God as man's highest duty ; under this gloomy system, they bear the marks of a morbid action, much more than of a healthy, restorative process of the moral nature."—*Universalist Magazine*

POETRY.

[*From the new Monthly Magazine.*]

LIFE AND DEATH.

O fear not thou to die!
  But rather fear to live, for Life
Has thousand snares thy feet to try,
  By peril, pain and strife.
Brief is the work of Death ;
But Life! the spirit shrinks to see
  How full, ere Heaven recals the breath,
The cup of wo may be.

O fear not thou to die!
  No more to suffer or to sin ;
No snares without thy feet to try,
  No traitor heart within :
But fear, oh! rather fear
The gay, the light, the changeful scene,
  The flattering smiles that greet thee here,
From Heaven thy heart to wean.

Fear lest, in evil hour,
  Thy pure and holy hopes, o'ercome
By clouds that in the horizon lower,
  Thy spirit feels that gloom
Which over earth and Heaven
  The covering throws of fell despair,
And deems itself the unforgiven
  Predestined child of care.

O fear not thou to die!
  To die, and be that blessed one,
Who, in the bright and beauteous sky,
  May feel his conflict done—
  Who feels that never more
The tear of grief, or fear shall come
  For thousand wanderings from the Power!
Who loved and call'd him home!

PUBLISHED SEMI-MONTHLY AT WATERTOWN, N. Y. AT $1 00 PER ANN. PAYABLE IN ADVANCE.

W. WOODWARD, PRINTER.